

THE  
*Inestimable Value*  
OF  
DIVINE TRUTH  
CONSIDERED,  
IN A  
SERMON  
ON

PROVERBS XXIII. xxiii.

*Buy the Truth, and Sell it not.*

Preached in the Parish of Finwick, the 23<sup>d</sup> of  
March, 1738.

---

By JAMES FISHER Minister of the Gospel  
at KINGLAVERN.

43-4-10 3/0

---

PROV. IV. 13. *Take fast hold of Instruction,  
let her not go; keep her, for she is thy Life.*

---

Printed for Duncan Ferguson, in the Year  
MDCCLXXXIX.



## To the Reader.

**T**HE Substance of the following Sermon was preached on a Day of solemn fasting, appointed by the associate Presbytery, to be observed within the Parish of Finwick, March 23. 1738.

I know that the Conduct of the associate Presbytery, in complying with the Desires of the Lord's Remnant thro' the Land, to observe Days of Fasting among them, is generally condemn'd by these who want to live at Ease in our Zion: But whoever takes a View of the deplorable Circumstances of many Corners of the Land, who are starving for lack of the Knowledge of the Gospel, occasioned by imposing upon them Men, who by their Doctrine and Practice make it evident that they want the Scripture-qualifications of Gospel-ministry; whoever, again, considers that many of the People are driven from their Pastures by reason of their publick Appearances both in Pulpit and Judicatories against the known Principles of this Church; And whoever will reflect upon the indispensable Duty of all Ranks to humble themselves before the Lord, when he is calling so loud both by his Word and Providences to Weeping and Mourning; and yet considers that they cannot have an Opportunity of sanctifying a Fast, in regard the present Judicatories refuse to call a solemn Assembly for that Purpose, or to make an ingenuous Acknowledgment and Confession of former and present Sins: I say, Whoever will seriously reflect upon these Things, will easily own, that it is both for the Interest of Religion in general; and the Benefit of the Church of Scotland, in particular, to join with

Lords

m



the Lord's People in mourning over former and present Defections before the Lord, as the best Mean to avert his righteous Anger and Displeasure, and to prevent Multitudes from being led aside by the cunning Craftiness of them that lie in wait to deceive. What is it that makes People such an easy Prey to every Wind of Doctrine, but the Silence of Ministers, and their endeavouring to keep their Hearers in Ignorance of the Sins and Duties of the Times, and their employing the whole Stock of their Talents in vindicating their own Conscience, tho' it should be at the Expence of their professed Principles? Now, what Harm is there in endeavouring to persuade People to hold fast the Profession of their Faith without wavering, in a Day like this, when the Truths of the Doctrine and Government of the House of Christ is sold at a very cheap Rate? And if, in so doing, the Lumb and sleeping Watchmen through the Land be touch'd at the Quick, there is less Hazard, if the Inhabitants of the City of God gets timely Warning of approaching Danger.

I am apt to think, that, among all the Evils complain'd of at this Day, there is not a greater Grievance with many than that there should be a standing Testimony for the Reformation-Principles of this Church, and against the Steps of Deviation from them, in the Hands of the associate Presbytery: And therefore all Means have been used to suppress the same; particularly, in order to raise Prejudices in the Minds of poor People, Lies and Callumnies are industriously spread. Suppose a Thing were ever so ridiculous, and out of the Way, yet, if it is but said of any of the Brethren of the associate Presbytery, it is immediately received, and spread about without asking Questions. But, says our Lord, Matth. 5. 11, 12. Blessed are ye when Men shall revile you and persecute you, and shall say all manner of Evil against you falsely for my sake.—For so persecuted they the Prophets which were before you: particularly Jeremiah, Chap. 20. 10. I have heard the defaming of many: Report, say they, and we will support it. Besides, it is well known, that in order to reach Tirust at the Brethren, and to vindicate the Conduct of the

*the present Judicatories, the reforming Assemblies of this Church are now exposed to the utmost Contempt and Redicule, particularly by the Reverend Mr. Currie in his Essay on Separation: Which Performance, besides the many unfair Quotations, and Misrepresentations of Facts that are in it, has an evident Tendency to smother the many Disbourses that are done to the Lord at this Day, by magnifying some things in the present Judicatories that have the Appearance of Good, and vindicating others by alledging the Authority of great and good Men, quite contrary to their stated principles discovered in most of their Writings which he quotes. Thus Absalom, by his specious Pretences stole away the Hearts of the Men of Israel; while, in the mean Time, he aimed at nothing less than the Overtthrow of the Kingdom, 2 Sam. Chap. 15. I shall say nothing of Mr. Williamson's Seasonable Testimony: the Queries which he puts to the Brethren, discover such an inebriated and rankled Spirit, as cannot but beget Contempt of the Author, in every sober thinking Man.*

*But whatever Devices are used for suppressing the covenanted Principles of this Church, and whatever shall become of these who are at present essaying to support them; I am persuaded, that if ever the Lord returned to this Mount Zion, wherein he has formerly dwelt, these Principles, which are now born down, will be more universally adopted: And if what is said in the following Sermon, be of any Use for confirming any in the Truth as it is in Jesus, he has obtain'd his Design, in allowing it to be published,*

*Who desires to favour the Dust of  
our Zion.*

JAMES FISHER

A  
S E R M O N  
O N

PROVERBS xxiii. 23.

*Buy the Truth, and sell it not.*

**T**HIS Book of *Proverbs* contains a vast Variety of short and comprehensive Precepts, of which this in our Text is one, *Buy the Truth, and sell it not.*

In which Words you have, 1. A notable Bargain, and that is Truth. 2. The Purchase of this Bargain enjoined, *Buy the Truth.* 3. The Persons who are called to make this Purchase, imply'd; and they are certainly all these who are privileged with a Revelation of God's Mind and Will in this everlasting Gospel. 4. The high Value we are to put upon the Bargain when bought, in these Words, *Sell it not*; by no Means quit with it again. As Truth can never be bought at too dear a Rate, so it never can be sold at the true Value. God himself is the great and sole Proprietor, of this rich Treasure; it is of him we are commanded to buy it, and to put such an high Value upon the Purchase, as to refuse the greatest Price that can be offered for the Disposal of



of it. According to this View of the Words, I observe from them the following

Doctrine, *That it is the Duty of all the Hearers of this Gospel to purchase the Truth at any Rate, and by no Means, or for no Price whatsoever to part with it.* Prov. 8. 11. *Wisdom is better than rubies; and all the things that may be desired, are not to be compared to it.* Chap. 4. 7. *Wisdom is the principal thing, therefore get wisdom: and with all thy getting get understanding.*

In speaking upon this Subject, I shall essay (as the Lord shall give Countenance) to observe the following Order. 1. Enquire what we are to understand by the *Truth*. 2. What it is to buy the *Truth*. 3. Who they are that sell the *Truth*. 4. Deduce some Inferences for Application of the Doctrine.

I. I am to enquire what we are to understand by the *Truth*. *Truth* is sometimes in Scripture put for Christ himself; and sometimes for the whole Revelation of his will, whether with Respect to the Doctrine, Worship, Discipline or Government of his House: In both which Respects, we are to buy the *Truth*, and not to sell it.

1. I say, *Truth* is put for the Lord Christ himself, John 14. 6. *I am the Truth*. Here it may be enquired, *In what Respect Christ is called the Truth?* I answer, He is the *Truth* of all the Types and Shadows under the Old Testament, John 1. 17. *The law was given by Moses, but grace and truth came by Jesus Christ.* They all pointed at him, and received their full Accomplishment in him, who is the End of the Law for Righteousness. He is the *Truth* of all the Scripture-prophecies concerning the Messiah; for they were all literally fulfilled in him, Acts 10. 43. *To him gave all the Prophets witness,*

ness. He is the Truth of all the Promises; for he is the Sum and Substance of them, and they are all in him Yea and Amen. He is the Truth of all the Names that are given him in Scripture. He is called *Jesus*, and accordingly has saved an innumerable Company from their Sins, *Rev.* 7. 9. He is called *Christ*, the Messiah, or the anointed; for the Spirit is not given by *measure unto him*, *John* 3. 34. He is called *Immanuel*, *God with us*, *Matth.* 1. 23. For he is not only God on our side, *Psalms* 46. 7. but also, as the Foundation thereof, he is God in our Nature, *John* 1. 14. *The Word was made Flesh*. He is called the *Wonderful*, *Isa.* 9. 6. For he is the Wonder of Angels and Men. He is called the *Counsellor*, and accordingly *there are hid in him all the treasures of wisdom and knowledge*. He is called the *Mighty God*, and accordingly many are the mighty Works that he has done. He has travelled in the greatness of his Strength, mighty to save. The Legions of the Prince of Darknels have been vanquished by his victorious Arm; the Unbelief, Enmity, and other spiritual Wickednesses that are in the Heart, have been made to give Way, upon his Entrance into the Soul in the Day of his Power: He has ransomed from the Power of the Grave, and has made Death a plain Passage for the Redeemed from among Men to go up to Zion, with songs of everlasting Joy upon their heads. Again, he is called the *Everlasting Father*; for many Children has he begotten, nourished up, and brought into Glory, *Heb.* 2. 13. Behold, I, and the children which God hath given me. He is called the *Prince of Peace*; and accordingly he has made peace by the blood of his cross, *Col.* 1. 20. And, to add no more upon this Head, he is called the *Lord our Righteousness*,

ness, Jer. 23. 6. and accordingly he has brought in an everlasting righteousness, in Virtue whereof we are made the righteousness of God in him. So that Christ is the Truth of all the Names that are given him in Scripture. But, moreover, he is the great Recipient of all Divine Truth, as Mediator, in order to his being the great Means of conveying of it to the Children of Men, John 1. 18. *No man hath seen God at any time; the only begotten Son, which is in the Bosom of the Father, he hath declared him.* The Words of Mercy and Salvation had never sounded in the Ears of lost Sinners, had not God spoken them to us through the Channel of the Blood of Immanuel; for it is in this Way that God hath spoken to us by his Son, Heb. 1. 2. Finally, Christ is the Truth, in regard he bears witness to the truth, John 18. 37. *To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.* And there are these three great Truths; among others, that he bears witness unto: 1. That all Mankind have sinned and come short of the Glory of God; and that they were utterly incapable to help and relieve themselves. This he has witnessed, by coming in our Nature, *to seek and to save that which was lost.* 2. That the Justice of God is satisfied, and an honourable Passage for Mercy unto Sinners opened in the Chancel of his Blood. To this he has witnessed, by his Resurrection from the Dead, and sitting at the right Hand of the Majesty on high. 3. That as he is the Gift of God to sinners of all sorts, so him that cometh unto him, he will in no wise cast out. This he witnesseth daily in the Dispensation of the Gospel. These are a few Reasons why Christ is called *The Truth*; and indeed he is the great Truth,



Truth, which we are called to buy, as we shall afterwards essay to make appear.

2. By the *Truth*, we are to understand the whole of the Revelation of God's Mind and Will, contained in the Scriptures of the Old and New Testament; so the Word *Truth* is frequently taken, 2 Cor. 13. 8. *We can do nothing against the truth, but for the truth.* Gal. 5. 7. *Who did hinder you, that you should not obey the truth?* Titus 1. 1. *And the acknowledging of the truth, which is after godliness.* And we find the Scriptures frequently called the Word of Truth: 2 Tim. 2. 15. *Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.* James 1. 18. *Of his own will begat he us, with the word of truth.* So that the *Truth* which we are to buy, and not to sell, is the whole of that Truth reveal'd in the holy Scriptures, which we are to believe concerning God, and which relates to the Duties that God requires of Man; which may be comprised under the Four general Heads following.

1. The Truth concerning Doctrine: or, all the Truths relating to the Nature, Perfections and Works of God; the Creation of Man in a State of Innocency; his Fall into a State of sin and misery; the Way and Manner of his Recovery and Redemption thro' Jesus Christ, Immanuel, God with us; and his endless Happiness or Misery in the Life to come: Or all these Truths concerning the Breach of the Covenant of Works by the first *Adam*, as a federal Head; the Fulfilment of it by Christ the second *Adam*, as the Representative of his Elect Seed, both as to the Precept and Penalty of it: In Consequence whereof, Grace and Glory, and every good Thing, is offered to Mankind lost, in the Way

of a Covenant of Grace; which Covenant is full, well-ordered in all Things and sure, and, with Respect unto us, absolutely free. In a Word, all these Truths concerning the Contrivance, Purchase, Application and Consummation of the Work of Redemption, to the Glory of God, and the Salvation of the sinner; a summary Account of which Truths, agreeable to the holy Scriptures, you have in our excellent *Confession of Faith, and Catechisms larger and shorter*, which we earnestly recommend unto your serious and deliberate Perusal, that so you may be perfectly joined together in the same mind, and in the same judgment, 1 Cor. 1. 10.

Now, since I have mentioned our *Confession of Faith*, I cannot but take this Opportunity of warning you against those who let themselves in Opposition to all *Confessions*, whether more openly or more slyly. Some, out of a pretended Regard to the holy Scriptures, reject all publick Standards, as if they were exalted to equal Authority with the Scriptures themselves; others pour out Contempt upon them, because they are designed to support supernatural Truth, in Opposition to the various shapes in which Error and Heresy has appeared in the World. But the plain Reason of all this Outcry against *Confessions* is just this, That Free-thinkers of all Sorts cannot endure to have their wild and extravagant Notions circumscrib'd, and hemm'd in by the pure Doctrines of the Word, brought together, and compared in a methodical Chain of divine Truth, which is the very Nature and Design of *Confessions*. The Scriptures are unquestionably the only perfect Rule of Faith and Manners, containing not only a plain Revelation of all these Truths necessary to be believ'd and

prac-

practis'd in order to Salvation, but also a clear Refutation of all the Errors that ever have been, or shall be broached in the World; but then these are so scattered thro' the Volume of this holy Book, that the collecting and digesting of them, under proper Heads, is necessary for the edifying of the Church of Christ, and convincing Gainayers: And therefore Confessions, which are nothing else but a Collection of divine Truths, by comparing of one Scripture with another, cannot but be the Eye-sore of Men of corrupt Minds, who cannot endure to come to the Light of God's Word, lest their Deeds and Principles should be made manifest.

2. There is the Truth concerning the *Worship of God*; that a God in Christ is the only Object of a Sinner's Worship. *Matth. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.* That he is to be worshipped, in the Use of these Ordinances which he has prescribed in his Word, as the only Means of Worship; such as *Prayer, Phil. 4. 6. Reading and searching the Scriptures, John 5. 39. Preaching and hearing of the Word, Rom. 10. 14, 15, 17. Singing of Psalms Eph. 5. 18, 19. Administring and receiving the Sacraments, Mat. 28. 19. 1 Cor. 11. 23. -- 27. Fasting, Luke. 5. 35. Spiritual Conference and Discourse, Mal. 3. 16. Meditation, Psal. 77: 12. Vowing and paying to the Lord, Psal. 76. 11. Lastly, That the true Worship of God, under the Gospel, doth not consist in outward Rites and Ceremonies, but in spiritual, not only as to the Matter, but also as to the Manner of it, flowing from Grace in the Heart, or an inward reverential Esteem of, and Trust in that God whom we worship,*



*John 4. 23, 24.* and consequently, that the bringing in of the Inventions of Men into the Worship of God, will be accounted by him Will-worship and Superstition, *Matth. 15. 9.* *In vain they do worship me, teaching the Commandments of Men.*

2. There is the Truth concerning the Government and Discipline of the House of Christ, a short Account whereof, from the holy Scriptures, we shall lay before you; it having been that Branch of Truth, which the Church of Scotland, ever since the Reformation from Popery, has mostly suffered for.

I do not pretend to advance any Thing new upon this Subject, but only, in this feeling and shaking Time, to endeavour the Confirmation of your Faith in these Scripture-Truths concerning the Government and Discipline of the House of Christ, which have been largely handled by others before me; and this I shall essay in the following Chain of Propositions, without enlarging much upon them.

1. The Lord Jesus Christ, as Mediator, has all Authority and Power in Heaven and in Earth, for the Government of his Church, committed unto him from God the Father. *Psal. 2. 6.* says Jehovah, *Yet have I set my king upon my holy hill of Zion.* *John 3. 35.* *The Father loveth the Son, and hath given all things into his hand. He hath put all things under his feet, and gave him to be head over all things to the Church,* *Eph. 1. 22.* And, in Consequence of this eternal Grant and Donation of the Medlatory Kingdom from the Father, Christ the faithful Witness testifies of himself, *Matth. 28. 18.* --- *All power in heaven and in earth is given unto me.* So that the Lord Christ, as Mediator, is the only first Receptacle of

of all Power from the Father, *John 5. 22. The Father --- hath committed all judgment unto the Son;* And consequently, he is the sole Root and Fountain of all Ecclesiastical Power and Authority to his Church, *John 20. 21, 23. --- As my Father hath sent me, even so sent I you. --- Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained.*

2. The Lord Jesus Christ, in Vertue of the supreme Power with which he is invested as the alone Head of the Church, has committed the Government of his Church unto Church-officers of his own Institution, as the immediate Receptacle of that Ministerial Power and Authority by which he would have his Church governed in this World. This Proposition contains in it the following particular Truths.

*That the Lord Christ hath institute and appointed Officers in his Church, for the Edification of his spiritual Kingdom, 1 Cor. 12. 28. compared with Eph. 4. 11.*

*These Officers were either extraordinary, whose Office was to cease with themselves; or ordinary, standing and perpetual.*

*The extraordinary Officers were Apostles, Prophets and Evangelists, Eph. 4. 11. And that their Office expired with themselves, is evident from the extraordinary Qualifications with which they were endowed, which, in the Nature of the Thing, could not be transmitted by them to others: such as, immediate Mission, universal Commission, infallible Inspiration, Power of working Miracles, and the like.*

*The ordinary standing Officers appointed by the Lord Christ in the Church, unto the End of the World, are, Pastors or Teachers, Eph. 4. 11. Ruling Elders, 1 Tim. 5. 17. and Deacons, Acts 6. 3.*

6. 3, 5, 6. The divine Institutions of these Officers might be easily evinced from the Texts just now mentioned, and several other Texts of Scripture. Rom. 12. 6, 7, 8. 1 Cor. 12. 28. Hence it follows,

That the Office of a Diocesan Bishop, or any Superiority in Office whatsoever above a Pastor or teaching Presbyter, is contrary to the Word of God, Matth. 20. 25, --- 29. Jesus --- said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you. But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister. 1 Pet. 5. 3. Neither as being Lords over God's heritage.

The Preaching of the Word and the Administration of the Sacraments is peculiar to the Office of the Pastor, Matth. 28. 19, 20. Rom. 10. 15. And this Branch of the Ministerial Office every Minister may exercise by himself, whether he has a lawful Call. But,

The Power of governing the Church, is derived from the Lord Jesus to the Officers of his House (Ministers and ruling Elders) met in his Name, as the only Receptacle thereof under him. 2 Cor. 10. 8. says the Apostle, Tho I should boast somewhat more of our authority which the Lord hath given us, for edification, and not for destruction, I should not be ashamed. Here you may see that the Apostle asserts an Authority given unto him and other Church-officers from the Lord, which he calls our Authority given unto us, including himself with other Church-guides, which are plainly distinguished from the Body of the Church, whose Edification was



was to be consulted in the Exercise of that Authority, and not their Destruction; for, says he, our Authority is given for Edification, and not for your Destruction.

Besides, the Keys of the Kingdom of Heaven, or the Exercise of Ecclesiastical Power, was given by our Lord to the Apostles and their Successors in ordinary Office to the End of the World, Matth. 16. 19. I give unto thee the Keys of the Kingdom of Heaven. What is here mentioned as given unto Peter, is also given unto the rest of the Apostles, Matth. 18. 18. Whatsoever you shall bind on earth, shall be bound in Heaven. Opening and shutting are the proper Acts of Keys: And as the Keys are the Ordinances which Christ hath instituted, to be dispensed in the Church, namely, the Preaching of the Word, and the Administration of Seals and Censures; so by the right Use of these Keys, the Gates of the Church here, and of Heaven hereafter, are opened or shut to Believers or Unbelievers. And as the Lord has committed the Exercise of these Keys to Church-Officers only (as is plain from the above Texts) it follows, that Church-officers are the only Receptacle of Ecclesiastical Power under him.

From what I have said, concerning Church-officers being the only Receptacle of Church-Power from the glorious Head, two Consequences unavoidably follow:

The first is, That the Lord Jesus has not committed any spiritual Power, formally Ecclesiastical, or any Exercise thereof for the Government of the Church, to the civil Magistrate, Heathen or Christian, as the Receptacle thereof by Vertue of his Magistratical Office; and therefore, however desirable the Countenance of the Civil Magistrate may be, or his Presence in the  
Judi-

Judicatories of a constitute Church, yet it is evident from the Word, that neither the Presence of the supreme Magistrate, or any commissioned by him, is essentially necessary to the Validity of Ecclesiastical Decisions and Determinations, which depends allenarly upon their being past in the Name of Christ, agreeably to his Laws published in his Word, and declarative thereof, *Matth. 28. 20. 1 Cor. 5. 4.*

Further, Since the sole Power of inflicting Ecclesiastical Centures is lodged in the Office-bearers of the Church by the glorious Head, it plainly follows, that it is incompetent to the civil Magistrate, and quite beyond the Limits of his Office, either to execute the Centures of the Church, or to prescribe any Rule how it should be done; and therefore we cannot but regrette it, as a sinful and unwarrantable Invasion upon the Headship and Sovereignty of Christ, that the civil Powers, in the late *Act of Parliament*, have taken upon them, by their *own Authority* allenarly, to declare such Ministers *incapable of sitting and voting* in Ecclesiastical Judicatories, who should not *read* the said Act, according to the Manner therein prescribed. And likewise, since a great many of the Ministry have so sinfully comply'd with, and some way or other yielded Obedience to, the Authority of that Act (as a crowning Step of Defection) we would be unfaithful to our Trust, if we did not signify unto you, that they ought to be retified against, as having recognized the civil Magistrate for their Head, and quit their Holding of the Son of God, our *Immanuel*, on whose Shoulders the Government of the Church is laid.

The other Consequence is, That as the Civil Magistrate is not the first Subject of spiritual Power, so neither is this spiritual Power, for the Govern-  
ment

ment of the Church, delegated by the glorious Head to the Multitude of Believers or the *community of the faithful*. They are no where in Scripture called Church-rulers; and therefore they cannot be the first Subject of Church-Government; upon the contrary, they are called the *Flock*, and Church-officers the *Overseers* set over them by the Holy Ghost, *Acts* 20. 28. Yea, the *community of the Faithful* are so far from being the Subject of Church-Government themselves, that they are expressly charged by the Word of God, to *know, honour, obey and submit* to other Governors set over them, and distinct from themselves, *1 Thes.* 5. 12. *We beseech you, Brethren, to know them which labour among you, and are over you in the Lord.* *1 Tim.* 5. 17. *Let the Elders that rule well, be counted worthy of double honour, especially they that labour in the word and doctrine.* *Heb.* 13. 17. *Obey them that have the rule over you, and submit your selves, for they watch for your souls.* So that it is church-officers only, and neither the civil Magistrate, nor the community of the Faithful, that are the first Subject or Receptacle of Church-government from the Lord Jesus Christ.

3. The Key of Discipline, or the Power and Authority derived from the Lord Jesus for the Government of his Church, is to be exercised, at his Appointment, by Church-officers, two or more met together in his Name, in a judicative capacity, *Matth.* 18. 20. *Where two or three are gathered together in my name, there am I in the midst of them.*

The Judicatories appointed by the Lord Christ, under the New Testament, are *parochial Sessions, Presbyteries, and Synods* Provincial or National.

The Divine Right of these Judicatories in general, may be evinced from *Matth.* 18. 15, 16, 21.



where our Lord makes a Gradation, from the lowest Number of Church-Officers, warranted to assemble in his Name, to the most Numerous Synod or Council. Whence it is plain, That tho' one single Person cannot, yet two or three, or any larger Number of Officers, may assemble for Acts of Government and Discipline that may tend for the Interest of that spiritual Society whereof they are Members: It follows also, that two or three in one Congregation may meet together, so the Officers of several Congregations may assemble in a Presbytery, for the Interest of that larger Body; and they have Christ's Warrant in the above Text, and the Promise of his Presence in so doing. Besides, there is in the Word a Patern of Presbyterial Government over divers single Congregations; as may be seen from the Account we have in the New Testament of the Churches of *Jerusalem, Antioch, Ephesus* and *Corinth*; in every one of which large Cities there were more Congregations of Christians than one having their own proper Officers, and all under the Government of one Presbytery, for a Rule to the Church in after-ages; as has been cleared from Scripture, by many eminent Hands, particularly the famous *Assembly of Divines at Westminster*, in their *Answers* to the Objections of some *Independant Brethren* against some of the Propositions concerning Church-government agreed upon by that Assembly, and approven by this Church, as a Part of the intended Uniformity sworn to in the *Solemn League and Covenant*.

Moreover, Since the Edification of the whole visible Church is the great End of Church-government, the more generally and extensively Christ's Ordinance of Government is managed, the more compleat Provision is made for the Edification

ficatio  
the  
Grov  
Warr  
sembl  
at Je  
will f  
of tha  
at Je  
es, pa  
Paul  
were  
Acts  
the  
Jeru  
from  
well  
rial  
ampl  
War  
byter  
as ar  
mon  
F  
only  
Con  
the  
Dec  
wer  
the  
for  
Bre  
Eld  
the  
cou  
it w  
red

stitution of the whole Body of Christ: And therefore the Lord Jesus, upon whose Shoulders the Government is laid, has left unto his Officers a Warrant to meet in a *Synodical* or *National* Assembly, in the Pattern of that *Synodical* Meeting at *Jerusalem*, recorded *Acts* 15. Chap. where you will see it evident, that the constituent Members of that Synod, together with the *Apostles* and *Elders* at *Jerusalem*, were *Delegates* from other Churches, particularly the Church of *Antioch*, from which *Paul* and *Barnabas*, and certain others with them, were sent, by the publick Authority of that Church, *Acts* 2. And granting that Commissioners from the Churches of *Syria* and *Cilicia* were not at *Jerusalem* (which yet I am apt to think they were, from the Indorsement of the Decree to them, as well as *Antioch*, v. 23) yet, if but two Presbyterial Churches are warranted by Apostolical Example to join in one Synod, then by the same Warrant the Representatives of as many more Presbyteries may assemble in one Synodical Meeting, as are necessary for determining Matters of a common Concern to them all.

Further, That the Members of this Synod were only Church Officers, will appear from this one Consideration; That the Question in Debate in the Church of *Antioch* was referred only to the Decision of Apostles and Elders, *Acts* 2. who were unquestionably Church-officers: So it was the Apostles and Elders only that *came together for to consider of this matter*, *Acts* 6. And whereas Brethren are mentioned with the Apostles and Elders, *Acts* 23. yet these Brethren cannot be the community of the Faithful, in regard they could never be Judges in this Question, to whom it was not referred; for the Question was referred to Church-officers only, as I have already said:

said: And therefore these Brethren must be Delegates or Commissioners from the several Churches who were concerned to have the Errors suppressed, which were broached among them at that Time, concerning the Necessity of Circumcision and the Observance of the Law of *Moses* in order to Salvation.

I shall only add upon this Head, That the Decree past by this Synod, was formally binding upon the Churches of *Antioch*, *Syria* and *Cilicia*; as is plain from the Tenor of the Decree itself, *Acts 28. It seemed good to the Holy Ghost, and to us, to lay upon you no great Burden than these necessary Things.* Whence it follows that the Presbyterian Churches of *Antioch*, *Syria* and *Cilicia* were subordinate to the Synod at *Jerusalem*; and consequently here is a Pattern of the Subordination of Judicatories. Thus I have endeavoured to evince the divine Right of the Judicatories of the House of Christ. And for your further confirmation of what I have here only very briefly hinted, I refer you to the Propositions concerning Church-government, which you have bound along with your *Confession of Faith*, which I entreat you may read and consider, that you may be guarded in this shaking Time, against the Danger of Prelacy upon the one Hand, and of Independency upon the other. But then,

4. The Power and Authority of Ecclesiastical Judicatories is not an absolute and magisterial, but only a stewardly and ministerial Power, expressly limited to the Observation of these Things which the Lord Christ has commanded in his Word, *Matth. 28. 20. Teaching them to observe all things whatsoever I have commanded you.* Hence it follows, that when any Ecclesiastical Judicatory enacts any Statute which is contrary to the

Word

Wor  
ded t  
ough  
King  
ting  
Statu  
ing,

La  
ment  
tion  
the C  
cised  
ed,  
in th  
Sove  
I say  
exer  
prof  
leav  
ling  
Per  
ican  
their  
one  
can  
are  
Go  
Chr

4  
Pra  
am  
Ob  
Go  
gen  
able  
ly  
Lo



Word, or passes any Decision which is not founded thereupon, that such Statutes and Decisions ought to be reputed by all the Subjects of Zion's King, as null and void in themselves, as wanting the Stamp of his Authority who is Zion's Statute-maker; according to the marginal Reading, *Iſa. 53. 21.*

*Lastly,* As the great End of Church-government, next to the Glory of God, is the Edification of the Church; so when the Discipline of the Church is not *faithfully* and *impartially* exercised, but on the contrary the Erroneous tolerated, Intruders countenanced, and such as have in their Practice given up with the Headship and Sovereignty of Christ, excused and vindicated; I say, when the Discipline of the Church is not exercised upon such Offenders (as is the case at present) it is a just Provocation to the Lord to leave that Church. Thus we find the Lord passing a very severe censure upon the Churches of *Pergamos* and *Thyatira*, *Rev. 2.* for having the scandalous and erroneous among them: And their neglecting to purge them out, was no doubt one of the Reasons why the Lord has removed his candlestick from among them to this Day. There are a *few* of the Scripture-truths concerning the Government and Discipline of the House of Christ.

4. There is the Truth concerning christian Practice, which includes the *following* Particulars among a great many others; 1. The inviolable Obligation of the holy and righteous Law of God, upon the Regenerate, as well as the Unregenerate! But in Order to the yielding acceptable Obedience to the Law of God, it is absolutely necessary that there be a vital Union with the Lord Jesus Christ, *John 15. 4, 5.* Hence it follows,

lows, that Gospel-Obedience ought to flow from a Principle of Faith, connecting the Precept with the Promise, *I will cause you walk in my Statutes, and to keep my judgments and do them.* And from a Principle of Love to God, *If ye love me, keep my commandments.* 2. That the Law of God, or the Revelation of his Will, is the only Standard by which our Actions are to be tried, *Isa.* 8. 20. Hence it follows, that the Goodness of our Actions is not to be judged by our Extensive Benevolence upon the one Hand, nor by any selfish consideration upon the other. 3. That our main Purpose or ultimate End, in all our Actions, ought not to be the Advancement of our own self-interest, but the glorifying of God, or the manifesting of his Glory. *Rom.* 14. 7. *None of us liveth to himself, and no man dieth to himself.* 1 *Pet.* 2. 9. *Ye are a chosen generation, -- that ye should shew forth the praises of him who hath called you.* 4. That the glorious Excellencies and Perfections of the divine Nature are the main Ground of our Love and Obedience, and not chiefly his Benefits; as is plain from the first Commandment, *Thou shalt have no other gods before me.* Hence it follows, That it is not our delighting in any virtuous or religious Action, that is the chief Reason and Motive thereof; but because God the great Law-giver enjoins it, as tending to the Manifestation of his own glorious Excellencies and Perfections. There are a few Truths concerning christian Practice; and it is Matter of Regrete, that the supreme Judicatory of this Church have testified so little Zeal for these precious Truths, which so nearly concern the very *Life of Sanctification*, when they have assailed the Impugner of them without the least censure. Thus I have endeavoured to give you some View of the Truth which

which we are to buy and not to sell. I proceed now to the

II. Head of the Method, and that was, To enquire what it is to buy the truth, or, what is imported in the buying of it.

1. To buy the Truth, is to have some Knowledge and Understanding of the Truth. Men do not use to purchase that which they know nothing about; some Knowledge of a Bargain is always necessary to the Purchase of it: So here, to buy the Truth, supposes some Knowledge of it, that unto you it has been given in some Measure to know the Myſteries of the Kingdom of Heaven; that the Spirit has been taking the things of Chriſt, and ſhowing them unto you: In a Word, that as you have been ſearching the Scriptures which teſtifie of Chriſt, ſo he has been expounding to you from all the Scriptures the things concerning himſelf, *Pſalm 119. 104. Through thy precepts I get underſtanding; therefore I hate every falſe way.* Ignorance of the Truth is the great Reaſon why ſo few are in Queſt of it at this Day; *Man knoweth not the Price thereof, Job 28. 13.*

2. To buy the Truth, imports an high Value and Eſteem for the Truth. Men do not purchase that which they undervalue and deſpiſe; ſome Value for and Eſteem of a Bargain is always ſuppoſed in the purchase of it: So to buy the Truth, imports a Value for the Truth, *Pſalm 119. 72. The law of thy mouth is better to me than thousands of ſilver and gold.* O what an high Value doth a believing Soul put upon the Truth! Such an high Value, as to make no Account of all Things in a World in Compariſon of it, *Philippians 3. 8. Yea, doubtleſs, and I count all Things but Loſs, for the Excellency of the Knowledge of Chriſt Jeſus my Lord*



*Lord.* Well Sirs, try by this if you are Purchasers of the Truth; what Value are you putting upon Christ, who is *the truth*? Can you say, as it is *Psal. 76. 4. Thou art more glorious and excellent than the Mountains of Prey?* What Value do you put upon the *born down Truths* of Christ at this Day? Can you say, that the Price of Truth rises with you, the more it is undervalued by a wicked World? Thus it was with the *Psalmist*, *Psal. 119. 126, 127, 128. They make void thy Law: Therefore I love thy Commandments above Gold: Therefore I esteem thy Precepts concerning all Things to be right.* The meaning is, the more Contempt the wicked put upon Truth, the higher Value he had for it: The wicked were endeavouring to make the *law concerning all things to be void*; therefore, for this very reason, he esteem'd the *law concerning all things to be right*. For it must certainly be the Truth, which meets with *opposition* from the World.

3. To buy the Truth, is to appropriate the Truth, or to make use of it as our own. *Property* necessarily follows upon a Purchase: So here, to buy the Truth, is to have *Propriety* in the Truth; and so it is the same Thing with *believing* the Truth, for it is of the Nature of Faith to appropriate its own Object, *John 6. 4. He that believeth hath everlasting Life*, Therefore we find, that *being of the Truth*, or belonging to the Truth, is inseparably joined with *believing*, or hearing of Christ's Voice, *John 18. 37. Every one that is of the truth, heareth my voice.* O Sirs, How wonderful is it, that such a valuable Thing as Truth should be the Property of Sinners! Christ himself, and consequently all the good Things contain'd in the Promise of a God that cannot lie, is *that Truth* which is the Property of

of every One that believeth, 1 Cor. 3. ult. *All things are yours, and ye are Christ's.* Try by this if you have made a Purchase of the Truth. Are you making use of Christ as your own, for Wisdom, Righteousness, Sanctification and Redemption? For so is he made over of God, unto you in the Gospel, 1 Cor. 1. 30. Do you know what it is to claim a Right unto all the good Things contained in the Promise and Word of Truth, upon the Right that Christ has to them, and as being joint Heirs with Christ, who is the Heir of all Things?

4. To buy the Truth, imports a Meditating or thinking much upon the Truth. Mens Thoughts commonly run upon their Bargain or Purchase that they have made: Now, as there is not another Bargain so valuable as Divine Truth, so nothing ought to engross our Thoughts so much as it, *Psal. 119. 97. O how love I thy law! it is my meditation all the day.* Sirs, if you have made a Purchase of the Truth, your Meditation upon it will afford many sweet Thoughts unto you, *Psal. 104. 34. in metre.*

*Of him my meditation shall*

*sweet thoughts to me afford.*

You will have sweet Thoughts of God, when you think upon the glorious Excellencies and Perfections of his Nature, as they are all eminently displayed, and harmoniously agree in the Person of Christ, anent the Salvation of the sinner. Particularly you will have sweet Thoughts of the Love and Mercy of God, when you think upon the costly channel of Blood in which it runs unto you; you will have sweet Thoughts of the Justice of God, when you think upon the compleat Satisfaction that it hath got by the Obedience and Sufferings of the Son of God in

your Room ; sweet Thoughts of the Truth and Veracity of God, when you think upon the Execution of the Threatning on the Person of the Surety. Again, you will have sweet Thoughts of Christ, when you think upon his Person, Offices, Relations to us, and the Appearances he has made on our *Behalf* ; when you think upon what he has done, is doing, and will do ; how that he became Man, and a Man of Sorrows ; that he hath magnified the Law, and brought in an everlasting Righteousness ; that he hath spoiled Principalities and Powers, confirmed the New Testament by his Death, and ever liveth to see all the Blessings or Legacies *thereof conferr'd* upon the Heirs of Glory. So that, *if* you have made a Purchase of the Truth, your Thoughts will run much upon that valuable Bargain.

5. To buy the Truth, imports a Rejoicing in the truth. Men use to rejoice in a good Bargain, and to boast of it ; so here, to buy the truth, imports a rejoicing and a glorying in in it, *Psal.* 119. 111. *Thy testimonies have I taken as an heritage for ever ; for they are the rejoicing of my heart.* Sirs, if you have bought the truth, you will rejoice in the Word of truth, as your charter for eternal Life ; you will rejoice in the truth of a promising God, as your Security for the Accomplishment of the Promise. Whatever ground of sorrowing you may find within yourselves, or abroad in the World, yet you will find ground of rejoicing in Christ Jesus, as the All of your Life, Strength, Righteousness and Salvation. And if you are rejoicing and glorying only in his holy Name, you will rejoice altho if you are Partakers of his sufferings, that, when his glory shall



be revealed, you may be glad also with exceeding joy, 1 Pet. 4. 13.

6. To buy the Truth, imports a Maintaining of, and contending for it. Men are very diligent and careful in maintaining and defending their Properties: So here, to buy the Truth, imports a contending for the Truth, *Jude 3 v. Contend earnestly for the Faith once delivered unto the saints.*

This earnest Contending includes in it the following Particulars.

1. *A weighty and important Cause for which we are to contend, even the whole of that Faith once delivered to the Saints, or the Word of Truth which is to be believed to Salvation.* And, that this Word of Truth is worth the contending for, will appear if you consider, that the Author of it is the faithful and true witness, Rev. 3. 14. The Instrument, or Pen-man of it, infallibly guided by the Holy Ghost, 2 Pet. 1. 21. *The holy men of God spoke as they were moved by the Holy Ghost.* The Matter of it is everlasting Truth, which shall stand firm when Heaven and Earth shall pass away. The Form of it is in Conformity to God himself: The Power, Purity and Truth of the Word, is in Conformity to the Power, Holiness and Faithfulness of God himself. The Price of it is the Blood of Christ. The Benefits that redound to us by it, are all these Blessings we have forfeited by Sin, and are now purchased and regained by the glorious Surety. So that it is a weighty Cause we are to contend for.

Again, *Contending for the Truth supposes that there are numerous and powerful Adversaries to contend with, even all the Swarms of soul-ruining Seducers, animated and set on work by the god of*

*this World; for we wrestle not with Flesh and Blood only, but with Flesh and Blood assisted by Principalities and Powers, and the Rulers of the Darkness of this World, Eph. 6. 12.* And these erroneous Seducers cannot want cunning, to colour over their damnable Heresies with smooth Words and doubtful Expressions, when they have the old Serpent for their Teacher; nor can they want Malice, Diligence and Activity, when they are instigated and driven on by the Destroyer, who goes about seeking whom he may devour.

Further, *This contending in the Purchasers of Truth, supposes that they have strength whereby to resist these powerful Adversaries.* But now their strength is not in themselves, but in their glorious Head, who, in Vertue of their Union with him, gives them continual supplies of Grace for resisting Temptations, and going thro' the Difficulties and Dangers that may be in their Way, while among the Lions Dens and mountains of the leopards: And, in a word, for enabling them to do all things thro' Christ strengthening them, Phil. 4. 13.

Moreover, *They that have bought the Truth, ought in their contending for it, to put forth this borrowed strength against the Enemy, in their several Spheres and Stations wherein they are plac'd in the World: Magistrates, by restraining Hereticks and Seducers, as Hezekiah and Josiah did; Ministers, by preaching the Word of Truth, by sound Doctrine, convincing Gainayers, and censuring the scandalous and erroneous, Titus 1. 9, 11. Christians, of whatever Station, by praying for the Success of the Word of Truth, that it may have free course and be glorified, 2 Thess. 3. 1. and by confessing the truth, and suffering for it when called thereto.*

The

The Way and Manner in which the Purchasers of the truth ought to essay to put forth their borrowed Strength in contending for the Faith, is;  
 1. Resolutely and courageously, with Purpose of Heart cleaving to the Lord, *Acts* 11. 23. 2. Unanimously *with one consent, and with one mind, striving together for the Faith of the Gospel*, *Phil.* 1. 27. 3. Impartially and universally, for every Truth, and against every Error. 4. Constantly and stedfastly, holding *fast the profession of our faith without wavering*, *Heb.* 10. 23. 5. Humbly and meekly, under a Sense of our own Inability to contend, and guarding against our own Spirits, eying singly the Glory of God, and depending upon his Grace to be made sufficient for us, and his Strength to be made perfect in our Weakness. So much for the second Thing proposed, What it is to buy the Truth. I proceed now to the

III. *Head of the Method*, and that was, To enquire who they are that *sell* the Truth.

You may take their Character in the following Particulars; and, wherein it is applicable to any, may the Spirit of the Lord fasten saving Conviction upon the Soul.

1. They sell the Truth, who are *destitute of the truth*; as the Expression is, *1 Tim.* 6. 5. Such as are void of spiritual Understanding, and never had their Hearts moulded and fashioned according to the Truth; whatever natural or acquir'd Parts they may have, yet they never had the saving and solid Knowledge of the Truth, and therefore they cannot but part with it at a very cheap Rate. Such are all these, who have *not received the Love of the Truth, that they might be saved*, *2 Thess.* 2. 10. Tho' they be the Hearers of the Word, yet they are not the *Doers* of it; and therefore, when Tribulation attends the Profession of the Truth, *by and by they are offended.* 2.



2. They sell the Truth, who turn from the Truth. The Apostle (to Titus, Chap. 1. 14.) discharges to give heed to the Commandments of Man, who turn from the Truth. There are many who appear on the Side of Truth, when there is no Hazard in professing of it, who yet change Sides when Truth is univerally run down. And, Sirs, you will always observe, that they who turn from the Truth which they once professed, are the most bloody Adversaries that ever Truth or the Defenders of it had. The Bishops and their Underlings, in the late persecuting Times, at least for some Years after the Restoration, what were they, but apostate and perjured Presbyterians? and you all know with what Rage and Cruelty they defiled the whole Land with the Blood of the Lord's Witnesses, from which it is not yet purged. And there are many living amongst us at this Day, who made some zealous Appearances a few Years ago, both in the Pulpit and Judicatories, for the covenanted Principles of this Church, against the Current of Defection at that Time, who now discover a great deal of more Warmth against these who are witnessing for the same Cause which they themselves once seem'd to espouse, and are turning the Edge of their Resentment with more Keennels against them, than they who never made such a Profession.

3. Erroneous Persons tell the Truth with a Witness. There are many, of whom it may be said at this Day, as it was of Hymeneus and Philetus, 2 Tim. 2. 18. that, concerning the Truth, they have erred. The Flood of Error never swelled to such an Height, in any Period of this Church since her Reformation from Popery, as at this Day; and never was there so little Zeal shown for Truth, when lying bleeding every-  
where

where  
where  
Land  
Truth  
Doctr  
adapte  
many  
Truth  
fessors  
ned to  
home

4.  
like th  
eviden  
repel  
be co  
Side  
judic  
all th  
shift  
Yea,  
give  
tho'  
gain  
Till  
apt  
again  
Day  
Prop  
his a  
for  
of to  
surp  
for  
the  
the  
a C

where in our Streets; the sad and dismal Effects whereof are to be seen in every Corner of the Land: Many calling in question the great Truths of God, and rejecting all the *peculiar* Doctrines of the Gospel, because they are not adapted, as they imagine, to their rational Taste; many disputing themselves and others out of the Truth; others mocking at Truth and the Professors of it; and the most Part quite unconcerned to have the Truth conveyed and brought home with Power upon their own Souls.

4. They sell the Truth, who *resist* the Truth; like these mentioned, *2 Tim. 3. 8.* Truth has an evidencing Light going along with it, yet many repel the Evidence: Altho' their Consciences be convinced with silencing Arguments on the Side of Truth, yet such is their Enmity and prejudice at the Truth, that they give a deaf Ear to all that is said in Defence of it, or endeavour to shift the force of Argument by mere Evasion. Yea, some are so blindly wedded to a *Side*, or give such implicate Faith to their *Leaders*, that, tho' a *Testimony* be published for Truth and against a Current of Defection, a Sight of the *Title Page* thereof sufficeth them. And I am apt to believe, that the open Appearances of many, against the Truth of Reformation-principles at this Day, is just in Opposition to a *few Ministers and Professors* through the Land, whom the Lord in his adorable Providence has raised up to witness for the Truth, and against the Defections both of former and present Times: But let not this surprize you, as if it were some strange Thing; for you will always find that *Witness Bearing* for the Truth, is tormenting to them that dwell upon the Earth, *Rev. 11. 10.* If there had been always a Compliance with the World, there could never

ver have been any Persecution from it; for the *World will love its own*: But the Ground of all Opposition and Hatred from the World, is a Non-compliance with, and Testifying against, the Principles, Practices and Customs of it; hence says our Lord of himself, in Opposition to the *Time-servers* of his Day, *John 7. 7. The World cannot hate you, but me it hateth, because I testify of it, that the works thereof are Evil.*

5. They sell the Truth, who part with it for *worldly Gain*; like *Demas*, of whom the Apostle says, *2 Tim. 4. 10. He hath forsaken me, having loved this present world.* There are many who will comply with the Times, rather than disoblige their Superiors, or risque their worldly Advantages: And how lamentable is it, that herein they should have the Example of so many of the *present Ministry*, who, by their late sinful Compliance, have to shamefully told the Truth, concerning the Headship of Christ (which he witnessed for before *Pontius Pilate*) for their worldly *Incomes*! It is an heavy Word, which our Lord has concerning such, *Mat. 10. 37. He that loveth Father or Mother,---Son or Daughter* (that is, the most valuable Thing in a present World) *more than me, is not worthy of me.* But, Sirs, if there are any of you made willing by Grace to lay down your *worldly All* at Christ's Feet, in Defence of his Truth, there is an encouraging Word to you, *Mat. 19. 29. Every one who hath forsaken houses, or brethren, or Sister, or Father, or Mother, or Wife, or children, or lands for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.*

6. As they sell the Truth, who part with it for *worldly Gain*; So they sell the Truth, who make a Profession of embracing it for *Worldly* Ad-

Adv  
Loo  
the  
zeal  
their  
they  
it fel  
Tid  
and  
7.  
ceal  
testif  
ing,  
who  
ackn  
the P  
Day  
give  
may  
They  
to h  
of th  
the  
God  
of it  
their  
ment  
in W  
Chri  
reno  
ally  
thing  
nor h  
nif  
every  
8.  
truth  
have



Advantage, like these who followed Christ for the *Lower*. It has been observed by severals, that, at the Reformation from Popery, there were many zealous against the *Abacies*, mote out of Love to their Lands, than Hatred to their Idolatry. But they who do not embrace the Truth merely for it self, and because of its Conformity to a God of Truth, will easily part with it, when the Profits and Preferments of the World are not upon its Side.

7. They tell the Truth; who endeavour to *conceal* and *smother* the Truth; like these who *deal deceitfully with the Word*, as it is the *marginal Reading*, 2 Cor. 2. 17. Now they conceal the Truth, who cover former and present Sins, and refuse to acknowledge them to the Glory of God; as is the Practice of Ministers and Judicatories at this Day. They conceal the Truth, who do not give faithful Warning of the Hazard that Truth may be in from the Enemies and Opposers of it. They conceal the Truth, who do all they can to keep the People in Ignorance about the Evils of the time, like treacherous Watchmen, who see the Enemy approaching, yet allow the City of God to be surpris'd, without once giving Notice of it. Again, they conceal the truth, who *paliate* their own sinful Practices, by a partial Acknowledgment of some part of truth; like many of late, who in Words profess'd they own'd the Headship of Christ over his Church, and yet in their Practice renounced the same. But, *Sirs*, they who are really upon truth's Side, *have renounced these hidden things of dishonesty*, and are not walking in craftiness; nor handling the word of God *deceitfully*, but, by *manifestation of the truth*, commending themselves to every man's conscience in the Sight of God, 2 Cor. 4. 2.

8. They tell the truth, who *distinguish* away the truth. There are two distinctions which I would have you to be aware of: There are some who

distinguish between *greater* and *smaller* truths. I will not say that every truth is of equal Importance to Salvation; but sure I am, that there is not a truth of God within the whole Bible, that is of such small Consequence to a Believer, but that he would rather choose to give up with his Life, than part with it. Again, some distinguish between *controverted* and *uncontroverted* truths; alledging, that we ought not to be tenacious about these things that have been contraverted among learned Men. But, were we to cast off all controverted truth, we should reject the whole Bible; for I know not that truth in it but has been controverted by some of the learned. And, if you would have it, the great Reason why many use these Distinctions, is just that they may throw the Doctrine concerning the House of Christ, among these *lesser* and *controverted* truths about which Men may safely differ. But it has been observed, that they who have been easy about Matters of *Government*, have been as indifferent about Matters of *Doctrine*, when they have come into their *cast*; as is evident from the little Zeal that has been shown for the great truths of God, that have been contraverted in our own Day. Hence it follows,

9. They sell the truth, who are not valiant for the truth; like these mentioned, *Jer. 9. 3.* of whom it is said, *That they are not valiant for the truth upon the earth.* There are many who are mere cowards in the cause of truth at this Day: The Enemy is bold and forward in opposing and bearing down the truth, and they shamefully and pitifully give it up, without the least stroke of sword. The most Part of these who were once thought well affected to the cause of truth, are now standing by, as neutral and unconcerned Spectators of the Delolations of our Zion, or at least sighing and going backward. Where is there a standing testimony for truth, among all the present Judicatories at this Day?

Yea

Yea, there are standing Sentences and Decisions against a plain and *faithful* testimony, whether doctrinal or judicial.

This Partiality in the Judicatories, in turning the Edge of their Sentences against those who are essaying to witness for the truth, and, upon the other Hand, their omitting and refusing to give any suitable testimony themselves, even when Opportunities were put in their Hands for being valiant for the truth, has produced two *fatal* consequences which will not be so easily remedied.

1. *This Neutrality in the Judicatories, about the truth both of the Doctrine and Government of the House of Christ, has gave Latitude to that untrouled Freedom, which is used with the great Mysteries of Godliness, by a numerous set of Preachers in this Church, by whose Sermons one would scarce know that they are Christians. For you will seldom or never hear from them one Word about the original Corruption and Depravation of Man's Nature, by his Fall in the first Adam; of his Incapacity to recover himself; nor of the Necessity of a vital Union with Christ, as the Foundation of our Justification and of all acceptable Obedience: These and the like Doctrines, so necessary to the Salvation of sinners, are quite dropt by many of them; whereby they that hear them are left to perish for lack of Knowledge.*

Another bad Consequence that has followed upon the sinful Neglect of a timely testifying for the truth, and that is, That Deism or a Disregard to the holy Scriptures, is now almost become universal, whether it be from a Principle of Malice, or from mere Ignorance, or a fond Desire to imitate one another. But so it is, that there are few of those who imagine themselves to be raised above the ordinary Rank of Men, but who use intolerable Freedom with the holy Scriptures; some by denying them in Bulk, others by wresting them to their own Destruction, and others



by passing profane Jest upon them; whereby they  
 reverse what the Apostle Peter says, 2 Epist. 2. 3.  
 That there shall come in the last Days Scoffers,  
 walking after their own Lusts. Yea, to such an  
 Height of Impiety are we arrived at this Day, that  
 few or none are reckoned Men of Sense, but such as  
 can with Freedom expose Religion and the Professors  
 of it, however void they be of true and solid Learn-  
 ing: I shall only say of them, as the Apostle Jude  
 bath it, They speak evil of the things which they  
 know not. These are some of the sad consequences  
 of omitting to be valiant for the Truth; but let us  
 consider, that whosoever shall be ashamed of Christ,  
 and of his words, in this adulterous and sinful ge-  
 neration, of him also shall the Son of man be a-  
 shamed, when he cometh in the Glory of his Fa-  
 ther with the holy Angels, Mark 8. 38.

I shall now essay to make Improvement of what  
 has been said, in the following Inferences.

*Inf. 1.* Are all commanded to buy the truth? then it follows, that all are by Nature destitute and void of it; a Man needs not buy what is his own already, or what he has a Right to by Birth. Our buying of any thing, says plainly, that we have no previous Property in it. We have lost and forfeit our Possession of the truth in the first Adam, who changed the truth of God into a lie, and left all his Posterity to inherit Folly. All we have now by Inheritance, or can call our own, is Wretchedness, Misery, Poverty, Blindness and Nakedness, Rev. 3. 17. and, till we are convinc-  
 ed of this, it is impossible that we can have the least Thought of buying the Blessings which are suitable to us in these deplorable Circumstances, though they be presented to us in this everlasting Gospel.

*Inf. 2.* Are all commanded to buy the Truth? Then it follows, That Truth is now exposed to Sale

Sale

Sale, and that all have free Access to make the  
 Purchase. And herein shines the infinite Love of  
 God to Mankind sinners, altho' we have justly for-  
 feited all good, and deserve to have been miserable  
 for ever, as well as the Angels that fell, yet he hath  
 so loved the World, as to give his only begotten  
 Son, to purchase and regain, with vast Advantage,  
 what we had irrecoverably lost in the first *Adam*.  
 And the Son of God having actually made the Pur-  
 chase at the Price of his Blood, and in consequence  
 thereof having full Power and Authority to dispense  
 and give out all purchased good among the Child-  
 ren of Men, hence doth he issue forth the Procla-  
 mation to sinners of all sorts, to come and buy of  
 him *gold tried in the fire* that they may be rich,  
 white Raiment that they may be clothed, and eye-  
 salve that they may see, *Rev. 3. 18.* Only you  
 would notice, that, when we are called to come,  
 and buy these inestimable Blessings at the Hands of  
 this great Proprietor, we have not any thing like  
 an equivalent Price to offer, as in the case of con-  
 tracts among Men, where there is a just Proportion  
 between the Price and the Purchase; and therefore  
 they are offered freely, and we invited to buy with-  
 out Money, and without Price, *Isa. 55. 1. Ho,*  
*every one that thirsteth, come ye to the waters, and he*  
*that hath no money; come ye, buy and eat, yea, come,*  
*buy wine and milk without money and without price.*  
*Inf. 3.* Are we commanded at any rate to make  
 a Purchase of the Truth? Then it follows, that  
 it must be of *inestimable Value*. Christ himself, and  
 all the Blessings of his Purchase, Grace and Glory,  
 and every good Thing, is *that truth* which we are  
 commanded to buy; and consequently the Price of  
 it is above Rubies, and all the worldly things, *that*  
*can be desired, are not to be compared to it, Prov. 8. 11.*  
 Yea it is of such a Value, that our very Life depends  
 upon the Purchase of it, *Prov. 4. 13. Take fast*  
*hold*

*hold of Instruction, let her not go; keep her, for she is thy life.* If you lose what is contained in the Word of Truth, you lose infinitely more than your Life is worth; for, *what will it profit a Man, tho' he gain the whole World, if he lose his own Soul?* If you get Possession of this valuable Treasure, it will bear your Charges thro' all the Hardships and Difficulties of a present World; it will keep you alive and support you in the very Jaws of Death, and laste with you thro' Eternity: If you lose it, you are dead while you live; and, tho' you had the whole World in Possession, you enjoy nothing but vanity, an empty Shadow, while you have no Interest in this Inheritance that is *Incorruptible, undefiled, and which fadeth not away.* Besides, the Word of Truth is of such a Value, that there is no travelling Heavenwards without it. It is that *Pillar of Fire*, which is necessary to guide us thro' the dark Night of a present World, into the Land of everlasting Light and Life. We have within us, Hearts that are *deceitful above all Things and desperately wicked*; without us, innumerable Snares and Dangers: We have mis'd our Way to eternal Life in the first *Adam*; and tho we be in the high Road to eternal Ruin, yet such is our Pride and Ignorance, that we cannot be perswaded of it; and therefore, if the Word of Truth is not a *Lamp* to our *Feet* and a *Light* to our *Path*, we can never arrive at the Rest that remains for the People of God.

*Inf.* 4. Is it the Duty of all, at the Command of God, to buy the Truth, and for no Price to part with it? Then see the *folly* of the World, in putting such a low Rate upon this inestimable Treasure; like these who were invited to the *Marriage of the King's Son*, yet *made light of it, and went their Ways, one to his farm, and another to his merchandice*, Matth. 22. 3. preferring the Things



Things of a present World to the greatest Offer that could possibly be made to them. There are some that put such a low Value upon the Truth, and are so far from buying it themselves, that they do what they can to hinder others from making the Purchase; like these of whom our Lord speaks, *Luke 11, 52.*--- *Ye have taken away the key of knowledge; ye entred not in your selves, and them that were entring in, ye hindered.* They could not endure to see Multitudes following Christ, and they used all Methods to prevent it, altho' the poor People were starved then (as they are in many Places amongst us at this Day) with the dry and insipid Doctrines of these Times; and therefore no Wonder that they travelled abroad, to buy Food to their Souls, when there was nothing but mere Famine at Home. There are others who undervalue truth to such a Degree, that they will not so much as frequent the *Market-place* where it is to be sold, I mean, the Ordinances of the Gospel; the least outward Inconvenience will keep them from Attendance: But, did they know the Worth of what they are despising, they would dig for it as for hid Treasures, and reckon nothing too dear for the necessary Food of their perishing Souls.

*Inf. 5.* Are we commanded to buy the Truth? Then the *Question* is, Have you upon the Warrant and Command of God, made a Purchase of the Truth? And are you so well satisfied with the Bargain, that you are resolved thro' Grace never to part with it again? Now, in order to assist you in this Enquiry, we shall put the following *Questions* to your Consciences, which we require you to consider, and to try your selves by, as in the Sight of God to whom we must make an account. Have you felt the Power of the truth upon your own Hearts, subduing Sin in you, and making you lothe and abhorre your selves upon the

Account

Account of it, as offensive to God, and framing your Hearts and Lives into a Conformity to the Image of God, and sweetly constraining you to all the Duties of Obedience? Do you consult with the Word of truth in all the pinching<sup>s</sup> traits and difficulties that occur to you while in this Valley of tears? When the World, or your own carnal Reason, suggest this or the other Danger attending the Practice of Duty, whether do you listen to their Motions, or are you determined by the Word as your only Counsellor, with the Psalmist, *Psal. 119. 24. Thy testimonies are my delight, and my counsellors?* Have you been convinced that the Word of truth is of such absolute Necessity to you, that there is no living without it? *Psal. 27. 13. I had fainted unless I had believed to see the goodness of the Lord in the land of the living. Psal. 119. 92. Unless thy law had been my delight, I should then have perished in my Affliction.* Altho' the times wherein we live be among the dear Years of truth, when they that would buy it, and keep it, must be at greater Expence than ordinary; yet, are you convinced that it must be had, cost what it will? are you satisfied that your Credit and Reputation sink in the Defence of truth; that you be reviled and reproached for Christ's Name Sake; that every thing that is valuable to you in a World, be at the Lord's sovereign Disposal; and that you would rather part with your worldly All, than with one Hoof of divine Truth? Are you walking in the Truth? *2 John 4. I rejoiced greatly, that I found thy children walking in truth.* Are you walking in the Light of truth, essaying to perform every Duty, from such Principles, in such a Manner, with such a Frame of Heart, and aiming at such an End, as is required in the Word of truth? Are you subject to the Power and Authority of the truth, content to be Servants unto it, and to be wholly ruled and guid-

ed  
Ca  
and  
bec  
the  
tion  
Wo  
dur  
Stre  
you  
the  
this  
anc  
Kno  
trut  
tow  
nou  
Hof  
mak  
fres  
Glor  
of y  
gur,  
my n  
And  
the  
5. N  
your  
wher  
T  
shall  
able  
2. B  
1.  
Com  
everl  
cessar  
Chrij

ed by it? Any of you that are engaged in the Cause of Truth, I ask you, Upon what Grounds and from what Motives have you done it? Was it because you saw evidently a Stamp of divine Authority upon the truth, and felt the inward Operation of the Spirit, bearing witness by and with the Word in your Hearts, and therefore could not endure to see the Truth trampled upon as mire in the Streets, without appearing as witnesses for it? Have you engaged in the cause of truth, out of Love to the Person of Christ, who is the Truth? and, is this Love to Christ the spring of all your Appearances for him? *Lastly*, Are you abounding in the Knowledge of the truth? If you are possess of the truth, your Desires will be more and more enlarged towards it, you will never think that you have enough of it, *you will follow on to know the Lord*, Hos. 6. 3. Every new Discovery of his Glory will make you cry more ardently, with *Moses*, for a fresh Discovery of it, *I beseech thee shew me thy Glory*: and at the same Time you will be sensible of your own Ignorance, and ready to say with *Agur*, Prov. 30. 2. *Surely I am more brutish than any man, and have not the understanding of a man*. And in the same Glais that you see the Glory of the Lord, will you see your own Vileness, *Isa.* 6. 5. Now, by putting these or the like Questions to your own Consciences, you may come to know whether *you* have bought the Truth or not.

The last Use that I shall make of the Doctrine shall be of *Exhortation*, in two Branches, answerable to the Words of the Text. 1. *Buy the truth*. 2. *Be aware of selling it*, or parting with it again.

1. *Branch* of the Exhortation, answerable to the Command of God, is, *Buy the truth*. Sirs, *this everlasting Gospel is like a Market, where all the Necessaries and Ornaments of Life are exposed to sale; Christ, and all the Blessings of his Purchase, are set*  
F before



before you in the Word, that you may buy them, and make use of them as your own. Only, for your better understanding of this, you must know, that buying here, is believing. Faith is variouſſie expreſs'd in Scripture, according to the ſeveral Views in which Chriſt the Object of it is preſented, and brought near in the Word of Grace. When Chriſt is held out as a Perſon of matchleſs Comelineſs and Beautie, and as having that Comelineſs in him, for the adorning of us, who have lien among the Pots; then Faith is a looking to him, *Iſa. 45. 22. Look unto me, and be ye ſaved, all the ends of the earth.* When Chriſt is exhibited as the *unſpeakable Gift of God* to Mankind loſt, then Faith is a Receiving of him, *John 1. 12. As many as received him, to them gave he power to become the Sons of God.* And here when Chriſt is preſented as the *beſt Bargain* for poor, miſerable, wretched, blind and naked Creatures, Faith is a buying of him. Only you muſt conceive of this Buying in a Suitableneſs to the Bargain; the Bargain is ineſtimable, infinitelie above all Value; and therefore this Buying, on our Part, muſt exclude all Price; and ſo it agrees with the Nature of Faith, which is a taking and receiving Grace. So then, the Meaning of the Exhortation, *Buy the Truth*, amounts to this, *Since the beſt Bargain that ever was offered and preſented unto you for nought, take it, and make uſe of it as your own, giving credit to all the Teſtimony of God concerning it, without wavering or doubting.*

Now, to engage you to this, conſider, that God has made a free and gratuitous Donation of his eternal Son, and all Salvation with him, in the Diſpenſation of the Goſpel, and requires Sinners of all ſorts to accept of the Offer, without doubting either of his Ability or Willingneſs to beſtow all the Good contain'd in the Promise: This is clear

clear f  
Sons  
with  
ſee t  
who  
pleaſe  
grant  
The  
ners  
is no  
as ſu  
Pro  
is un  
take  
your  
the  
Hur  
the  
Sirs  
ther  
ful  
ceſſ  
Na  
we  
ana  
bin  
wi  
wh  
the  
ha  
is  
be  
er  
m  
th  
lo  
E  
M

clear from Rom. 8. 32. *He that spared not his own Son; but delivered him up for us all, how shall he not with him also freely give us all things?* Where you see the Person that makes the Grant is **JEHOVAH**, who was justly offended by our Sin, but now well-pleased for Christ's Righteousness takē: The grant it self is Christ and all things with him: The Persons to whom the Grant is made, are Sinners of all sorts, to whom the Gospel comes: It is not unto Men as they are *Elect*, but unto Men as *such*, that is, unto Men as they are Sinners, *Prou. 8. 4. Unto you, O Men, I call, and my Voice is unto the Sons of Men.* O then, be perswaded to take home this valuable Treasure in the Arms of your Faith; it will be Life to the Dead, Light to the Blind, Liberty to the Captive, Bread to the Hungry, Righteousness to the Guilty, Strength to the Weak, and all things to the empty Sinner. Sirs, you are just now in the Market place, and there is here all imaginable Variety of the most useful and costly Wares, all of them absolutely necessary for you; and we can assure you, in the Name of the God of truth, that you are heartilie welcome to them all: *The Spirit saith, Come; and the Bride saith, come; and whosoever will, let him come, and buy Wine and Milk without Money and without Price.* Oh Sirs, will you go empty away, when the Fulness of the Godhead is set before you? the Promise is indors'd to you, and therefore you have a Right to intermeddle with all the Good that is contain'd in it; Oh then, *be not faithless, but believing.* The Marke-day will draw to a Close ere it be long; it may be the last Hour of it with many of us, who have hitherto been standing in the Market-place, idle: You have now no time to lose, shortly may these things be hid from your Eyes; and we have no Warrant to allow you one Moment to deliberate upon this Matter; Here is

the Command of God to every one of you in particular, *Buy the truth*; therefore instantly give Obedience at your highest Peril, especiallie when there is no Room for Deliberation in this Case, Should a starving Man deliberate if he will take Meat, when it is set before him? Should a Prisoner deliberate if he will go out of the Prison-house, when the Doors are opened for him? Oh then, without further Delay, *buy the Truth*; reach forth the Hand of Faith and take it, and the Bargain is made. Our Lord Christ is not standing upon terms with you, he knows you have nothing; and therefore he is just now offering himself to you, and all that he is, and has, for naught, in this Market of free Grace. The Way to be posselt of the rich Commodities that are in it, is just to take them all, and then you have them. Let not the Pride of your Hearts deprive you of that which will make you up thro' Eternitie. Let not Unbelief fill you with Jealousies, as if these valuable *Goods* were not ordained for such guilty Creatures as you; for we can assure you from the Word that Christ *came to seek and to save, only, that which is lost*; He *came not to call the Righteous, but sinners unto repentance*. Who is it that needs Life but the Dead? who need a Righteousness but the Guilty? who need Eye-sight but the Blind? and who stands in need of an Indemnity but the condemned Criminal? Therefore, since Christ is a Saviour ordained for Men in these miserable Circumstances, O come to him as you are, and *buy* of him, or, which is the same thing, *take* from him Wisdom, Righteousness Sanctification and Redemption; for there is enough in him to satisfy the Need of every Thing that liveth. And, if you are thus determined to believe on the Son of God, you will see such a beauty and excellency in him, and in the whole of the Truth concerning him, that you will account all Things but Loss in Comparison of him, and the least

least  
Worl  
2d  
you b  
with i  
Th  
a very  
Christ  
more  
Dece  
Men  
the or  
a stric  
and c  
this  
have  
of T  
com  
Wha  
tem  
they  
Lord  
migh  
on th  
pel?  
of it  
grea  
Hea  
in j  
Tru  
they  
the  
the  
wit  
gua  
fol  
I  
Kn



least Point of Divine Truth worth a thousand Worlds. And this leads me to the

*2d Branch* of the *Exhortation*, namely, That you be aware of *selling the Truth*, or parting with it.

This is a Day wherein the Truths of God go at a very low Rate; many, who once professed to be Christ's Disciples, are going back and walking no more with him. The Cares of this World, the Deceitfulness of Riches, the loving the Praise of Men more than the Praise of God, together with the outward Dangers and Disadvantages that attend a strict Profession of the Truth, are among the sad and dismal Causes why so many part with it, in this sinning and trying Time. But we would have you all to consider, that however low the Price of Truth may be at this Day, yet there is a Time coming when the Worth of it shall be fully known. What would the greatest Enemies and contemners of Truth give to be possessors of that, which they now so much despise, in the Day when the Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming Fire, to take vengeance on them that knew not God, and obeyed not the Gospel? What will this World and all the Pleasures of it avail, when the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat, and the Earth and the Works that are therein shall be burnt up? The Beauty and Glory of Truth shall then shine forth in perfection; and they who have bought it at the highest Rate, will then find, to their sweet Experience, that they are the greatest Gainers. O then, be aware of parting with such a valuable Treasure. And, in order to guard you against it, I shall lay before you the following

**DIRECTIONS.** 1. Endeavour to get the Knowledge of the Truth as it is in Jesus. And, for this

this End, be much employ'd in searching the Scriptures, and examining what you read or hear with that unerring Standard, as the *Bereans* did. Look to the great *Apostle and high Priest of our Profession*, Christ Jesus, that he may teach you to profit; for he has Compassion on the ignorant, and on them that are out of the Way, and is commissioned of the Father to open the *Eyes* of the blind, and is fully qualify'd for this Work, for all the *Treasures of Wisdom and Knowledge are hid in him*. Essay to fasten upon the Promise of God, for the saving Knowledge of the Truth, *Jer. 31. 34. They shall all know me, from the least of them, to the greatest of them.*

2. Seek to be establish'd in the Truth, and particularlie in the *present truth*, as the Expression is, *2 Pet. 1. 12.* that is, in the Truths that are presently opposed and controverted: And you have the more need to seek to be established in the truth, in regard of the cunning and subtilty of Seducers, who *with feigned words make merchandice of souls*, *2 Pet. 2. 3.* or, as it is, *Rom. 16. 18. --- By good words and fair speeches deceive the hearts of the simple*, that is, such as mean well, but want Wisdom to discern the Cunning of these who mean ill, and therefore are easilie impos'd upon by the fair Speeches of these who lie in wait to deceive. Now, in order to your being established in the present truth, see that you be well grounded in the Principles which you profess, that you may not be beguiled as unstable Souls, or be at the Mercy of every *Wind of Doctrine*. Again, it will be very establishing in the Truth, to get a View of it, as having a stamp of divine Authority upon it, to see it with a *Thus saith the Lord* upon the Front of it. Further, endeavour to keep your Eye upon him who is the Truth. You will deviate and turn aside that Moment you lose sight of him; therefore be much

Prayer

Prayer, seeking to be established, strengthened and settled by the Lord himself. *Lastly*, Rest not, till you feel the Efficacy of every Truth you profess, upon your own Hearts.

3. See that you maintain a stedfast Profession of the Truth, *Heb. 10. 23. --- Hold fast the Profession of your Faith, without wavering.* This is a wavering and shaking Time wherein we live, and they who once begin to stagger are at the next Door to Apostasie. But, to engage you to make a stedfast Profession of your Faith, consider, *That Truth is that great Trust which God has committed unto us, with a strict and solemn Charge to keep it, against all that would undermine or oppose it; for which Reason it is called the Faith once delivered unto the Saints.* Since therefore this is such a valuable trust which is committed unto us, we ought to be faithful to our trust, in maintaining a stedfast Profession of the Truth, in this reeling time. And, in order to this, receive the Love of the Truth. Love to the truth will make you bear witness to it at all Hazards, thg' it should be at the Expence of your Name, Reputation, worldly Interest, or even of your Life itself. Labour also to get your Hearts inflam'd with Love to God himself, who is the God of Truth. David's Love to Jonathan made him enquire for some of his Race, to whom he might shew Kindness for Jonathan's Sake: So Love to God will make the soul inquisitive to know what is near and dear to God, that by shewing Kindness to it, he may express his Love to him: And nothing is dearer to him than his Truth, for it is one of the greatest Mercies that can be bestowed upon a People, *Psalms 147. 19, 20. He sheweth his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so with any nation.* And dreadful are the Punishments he inflicts upon the Enemies of his Truth, even all the



the Plagues that are written in the Word of Truth,  
*Rev. 22. 18.*

I shall conclude with a few Properties of the Truth, which may be considered as *Motives* to engage you to a stedfast Profession of it. 1. Truth is pure, *Psal. 19. 7.* Not only pure in itself, but also maketh the Soul pure and holy that embraceth it. 2. Truth is a sure and lasting Possession; it *endureth for ever*, *Psal. 19. 7.* It has a firm Bottom, able to bear your Weight. *Sirs*, cleave to the Truth, and it will abide with you, and go with you to Prison, Banishment, yea to Death itself, and bear your Charges wherever you go upon its Errand. 3. Truth is *free*, *John 8. 32.* *You shall know the truth, and the truth shall make you free.* When once Christ and the Soul are brought together by the Word of Truth, then the Day of your Redemption is come, a Deliverance from your spiritual Bondage is accomplished. 4. Truth is victorious, the Counsel of the Lord shall stand. The Age of truth runs parallel with God's Eternity: It shall live to see their Heads laid in the Dust, who were *in* seeking to bury it; yea, it shall reign in Peace with the Sufferers for it, when the unrelenting Oppressors thereof shall gnash their Teeth with never-ending Pain, for their Opposition unto it. Witnessles for Truth may sometimes be *few*, but there shall always be some; and therefore, tho' *Persecutors* may sometimes be permitted to get the present Set of Witnessles off the Stage, yet instantly will others start up in their Room, whom they did not think of before: For his *Name shall endure for ever*, and consequently there shall be a *Seed to serve him*, who will make his *Name to be remembred in all Generations*.